

# REPORT

## ON

# NATIVE PAPERS

FOR THE

Week ending the 25th April 1891.

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Nil

## ASSAM PAPERS.

Nil.

## VI.—MISCELLANEOUS.

Nil.

## URIYA PAPERS.

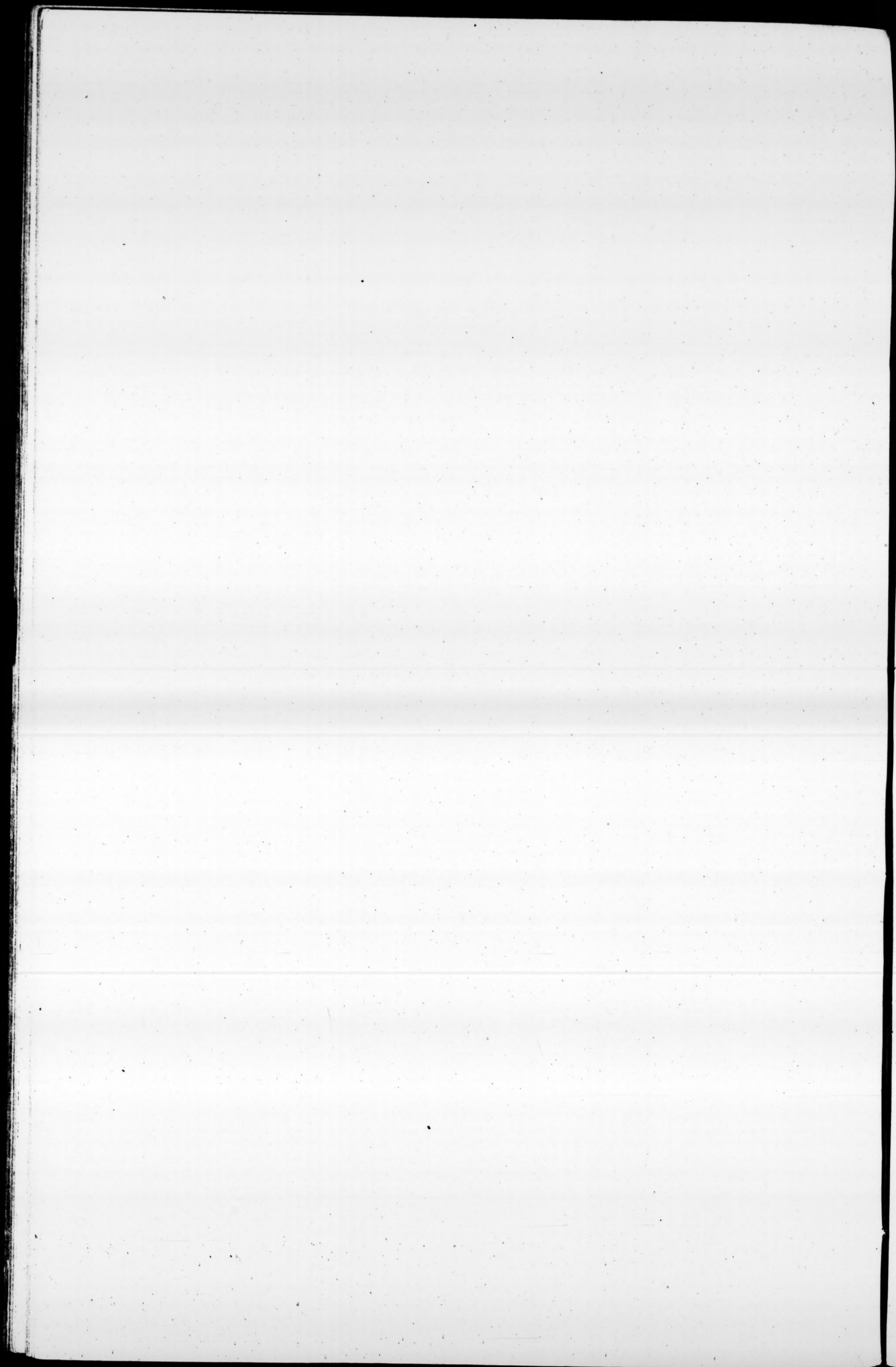
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## LIST OF NEWSPAPERS.

No.	Names of newspapers.	Place of publication.	Reported number of subscribers.	Dates of papers received and examined for the week.
<b>BENGALI.</b>				
<i>Fortnightly.</i>				
1	"Ahmadi" ...	Tangail, Mymensingh	600	13th April 1891.
2	"Hitakari" ...	Kushtea	800	12th ditto.
3	"Kasipore Nivási" ...	Kasipore, Burrisal	280	
4	"Navamihir" ...	Ghatail, Mymensingh	500	
5	"Sahayogi" ...	Burrisal	342	
6	"Uluberia Darpan" ...	Uluberia	700	13th ditto.
<i>Weekly.</i>				
7	"Bangavási" ...	Calcutta	20,000	18th ditto.
8	"Banganivási" ...	Ditto	8,000	17th ditto.
9	"Burdwán Sanjivani" ...	Burdwan	335	14th ditto.
10	"Cháruvartá" ...	Sherepore, Mymensingh	400	13th ditto.
11	"Dacca Prakásh" ...	Dacca	2,200	19th ditto.
12	"Education Gazette" ...	Hooghly	825	17th ditto.
13	"Gramvási" ...	Ramkristopore, Howrah	1,000	20th ditto.
14	"Hindu Ranjiká" ...	Beauleah, Rajshahye...	212	15th ditto.
15	"Murshidábád Pratinidhi" ...	Berhampore	.....	
16	"Navayuga" ...	Calcutta	500	16th ditto.
17	"Pratikár" ...	Berhampore	609	10th ditto.
18	"Rungpore Dikprakásh" ...	Kakinia, Rungpore	.....	
19	"Sahachar" ...	Calcutta	800-1,000	15th ditto.
20	"Sakti" ...	Dacca	.....	14th ditto.
21	"Samáj-o-Sáhitya" ...	Garibpore, Nuddea	1,000	
22	"Samaya" ...	Calcutta	3,000	17th ditto.
23	"Sanjivani" ...	Ditto	4,000	18th ditto.
24	"Sansodhini" ...	Chittagong	.....	
25	"Sáraswat Patra" ...	Dacca	300	18th ditto.
26	"Som Prakásh" ...	Calcutta	600	20th ditto.
27	"Sudhákár" ...	Ditto	3,100	17th ditto.
28	"Sulabh Samáchar" ...	Ditto	.....	
29	"Surabhi-o-Patáká" ...	Ditto	700	
<i>Daily.</i>				
30	"Banga Vidya Prakáshiká" ...	Calcutta	500	22nd and 23rd April 1891.
31	"Bengal Exchange Gazette" ...	Ditto	.....	16th to 18th & 21st to 23rd April 1891.
32	"Dainik o Samáchar Chandriká" ...	Ditto	1,000	19th to 23rd April 1891.
33	"Samvád Prabhákar" ...	Ditto	1,500	17th, 18th, & 20th to 23rd April 1891.
34	"Samvád Purnachandrodaya" ...	Ditto	300	17th, 18th, & 20th to 23rd April 1891.
<b>ENGLISH AND BENGALI.</b>				
<i>Weekly.</i>				
35	"Dacca Gazette" ...	Dacca	.....	20th April 1891.
<b>HINDI.</b>				
<i>Monthly.</i>				
36	"Darjeeling Mission ke Másik Samáchar Patrika." ...	Darjeeling	50	
37	"Kshatriya Patriká" ...	Patna	250	



No.	Names of newspapers.		Place of publication.	Reported number of subscribers.	Dates of papers received and examined for the week.
	<i>Weekly.</i>				
38	"Aryāvarta"	...	Calcutta	750	
39	"Behar Bandhu"	...	Bankipore	500	
40	"Bhārat Mitra"	...	Calcutta	1,200	
41	"Champarun Chandrika"	...	Bettiah	350	
42	"Desī Vyāpārī"	...	Calcutta	.....	
43	"Hindi Bangavāsī"	...	Ditto	.....	
44	"Sār Sudhānidhi"	...	Ditto	500	
45	"Uchit Baktā"	...	Ditto	4,500	
	URDU.				
	<i>Weekly.</i>				
46	"Al Punch"	...	Bankipore	.....	
47	"Anis"	...	Patna	.....	
48	"Calcutta Punch"	...	Calcutta	.....	
49	"Gauhur"	...	Ditto	196	
50	"Raisul-Akhbari-Moorshidabad"	...	Murshidabad	150	
51	"Setare Hind"	...	Arrah	.....	
52	"Urdu Guide and Darussaltanat"	...	Calcutta	340	
	URIYA.				
	<i>Monthly.</i>				
53	"Asha"	...	Cuttack	165	
54	"Pradīp"	...	Ditto	.....	
55	"Samyabadi"	...	Ditto	.....	
56	"Taraka and Subhavārtā"	...	Ditto	.....	
	<i>Weekly.</i>				
57	"Dipaka"	...	Cuttack	.....	
58	"Samvad Vāhika"	...	Balasore	200	26th March and 2nd April 1891.
59	"Uriya and Navasamvād"	...	Ditto	420	25th March and 1st ditto.
60	"Utkal Dipikā"	...	Cuttack	420	28th March and 4th ditto.
	PAPERS PUBLISHED IN ASSAM.				
	BENGALI.				
	<i>Fortnightly.</i>				
61	"Paridarshak"	...	Sylhet	480	
62	"Silchar"	...	Silchar	500	
	<i>Weekly.</i>				
63	"Srihatta Mihir"	...	Sylhet	332	





## I.—FOREIGN POLITICS.

The *Hitakari*, of the 12th April, considers it extremely desirable that the Manipur State should be annexed to British territory and brought under the good government of the English.

HITAKARI,  
April 12th, 1891.

2. The *Sakti*, of the 14th April, has the following about the cause of the disturbance in Manipur:—

SAKTI,  
April 14th, 1891.

The Manipur affair. The strong all over the world oppress and destroy the weak. Nobody prompts or incites them to it, but still they do it. The gigantic banian destroys every plant and shrub growing near it. The big fish eats up the small fish. No animal that lives in water can hope to live unharmed in the neighbourhood of the alligator. And exactly the same thing happens when the strong and the weak among men fight each other. Among men it is called the struggle for existence, and it is this struggle for existence that determines the rise and fall of States. And it is nothing but this struggle for existence which is to-day leading Manipur on towards its ruin. It is neither British policy, nor the Viceroy, nor the Chief Commissioner of Assam, nor again the British Resident in Manipur, that is to blame for the present complications in that State. The writer cannot find fault with Maharaja Surachandra, or with Kulachandra, or even with Tekendrajit, who is considered to be the cause of the present affair. For, although Tekendrajit is stated to have expelled Surachandra from his State, it was really this struggle for existence which brought about Surachandra's expulsion. And then the capture of Messrs. Grimwood and Quinton is the result of what is called the balance of power. Most probably Tekendrajit learnt this principle from the Europeans and their politics.

The subjects of the English Government always sympathise with them in their misfortune, and they are sorry for the sudden calamity that has befallen their rulers. And they are also alarmed to think of their own future. They regret that there will be spilling of blood for what might have been achieved by policy.

3. The *Sahachar*, of the 15th April, referring to Manipur affairs, says that the Anglo-Indian papers, with the exception of two, are crying for vengeance and annexation. It is

SAHACHAR,  
April 15th, 1891.

The Manipur affair. only a true statesman who can keep his head cool in the midst of such excitement. Manipur is an ancient State, and its rulers claim descent from the lunar line of kings. But Manipur can expect no special consideration from the British Government on the ground of its being an ancient State. The British Government has turned many royal families into street-beggars. But the people of this country do not wish that such an ancient State should be ruined. The soldiers of so small a State could not have attacked the Chief Commissioner of Assam if they had not been compelled to it.

The British Government is prohibited by the terms of its treaty with Manipur to make any interference in the affairs of that State. But the English Government will, in pursuance of its frontier defence policy, keep no really independent and powerful native State on the frontier. It is, therefore, to be feared that Tipperah too will share the fate of Manipur. If the former Maharaja had now been on the throne, he could have appealed to the treaty. But fear will make the new Maharaja accept new terms. Though the new Maharaja and the Commander-in-Chief are equally guilty, the British Government proposed to let alone the former and arrest the latter. This proceeding, though not a just one, is to be approved in the interests of the peace of the empire, and admits of justification considering how the weak are treated by the strong in this world. It is not wrong to provide against the entrance of Russia into India through Manipur.

The statement of the Maharaja, that he could not control his troops is probably correct. The same excuse was made by the late Amir Yakub Khan, and its truth, though then disbelieved, has now been established. But if the Maharaja himself is not guilty, why should he be deposed, and why should an ancient State cease to exist?



Mr. Quinton should not, under any circumstances, have gone to Manipur. Government has perhaps imitated in this instance the example of Lord Dalhousie. Only one regiment was sent on the occasion of the deposition of Wajid Ali Shah, and so 470 Goorkhas were considered sufficient for the arrest of the Commander-in-Chief of Manipur. It would have been enough if an officer had been sent to Manipur with a letter from Mr. Quinton demanding the surrender of the Commander-in-Chief. The Commander-in-Chief could not, in that case, have ventured to refuse to surrender himself.

It is the interest of the British Government to keep native States on the frontier, for native princes will be likely to know more of Russian intrigue than itself. Let British cantonments be established in Tipperah and Manipur just as they have been established in Cashmere. It is true that the native princes are no better than prisoners of the British Government, but it nevertheless gives the people of this country great pleasure to find them existing. The Manipur State should not be destroyed. To depose the native princes would be to court the danger which it is the object of the frontier policy of Government to avert. Will the English Government play into the hands of its enemy, Russia?

NAVAYUGA,  
April 16th, 1891.

4. The *Navayuga*, of the 16th April, says that, immediately after the passing of the Age of Consent Act, wars have broken out in all parts of India. The terrible massacres in

The present wars in India. Manipur in the east and the repulse of the British troops by the Miranzais in the west have created a great sensation in India. There have not been such events in Indian history since the Sepoy Mutiny of 1857. The lesson which the English Government has been taught by the Manipur disaster has no parallel.

SAMAY,  
April 17th, 1891.

5. The *Samay*, of the 17th April, says that if, instead of annexing Manipur, Government sets up a Manipuri on its throne and maintains it as an allied State, the

The Manipur question. present disturbances will probably cease without bloodshed. But the English, who are proud of their power, are not likely to listen to such counsel.

BENGAL EXCHANGE  
GAZETTE,  
April 17th, 1891.

6. The *Bengal Exchange Gazette*, of the 17th April, says that, besides the disturbances in Manipur, there are disturbances at the Tuticorin port in Madras and disturbances on the North-Western frontier. So many disturbances and at one and the same time have not been witnessed in India since the Mutiny of 1858. There must be some mighty force concealed under all this.

Manipur and the disturbances in the country. The writer desires vengeance for the murder of Mr. Quinton and his party. But there should be no crushing of the butterfly on the wheel. Manipur has up to this time enjoyed freedom. It is only recently that some frantic and disorderly people brought about a revolution in the State. The writer does not deny that it is owing to the fault of a ruler if disasters occur in his State. But it is the English Government which banished the former Maharaja and set up the present Maharaja on the throne. Who, under these circumstances, is responsible for the disturbances in Manipur? Certainly not the former Maharaja, nor the people of Manipur.

BENGAL EXCHANGE  
GAZETTE,  
April 18th, 1891.

7. The *Bengal Exchange Gazette*, of the 18th April, says that a careful consideration of the Manipur case will show that the Manipuris have been guilty of very treacherous

The Manipur affair. conduct; but the Government of India, which gave them an opportunity for committing the treachery, are really responsible for the murder of Mr. Quinton and his party. Both England and India expect from Lord Lansdowne an explanation of his action in regard to Manipur. It is surprising that no such explanation has been called for, and no question has been asked on the subject in Parliament. The chief aim of the English Government in this Manipur war is now to kill the *Yuvaraj* and lay Manipur waste. The Government cannot reasonably expect the *Yuvaraj* to surrender himself to them without fighting. If it is the object of Government to check the *Yuvaraj*, it should have taken steps to that end six months ago. It is absurd first to encourage a man and then to put him down. There is also no means of getting at the real truth about the murders in Manipur. It was lately rumoured that Lord Lansdowne would retire from India on account of ill-health. He should now go to England for another purpose, namely, to explain to Parliament his action regarding Manipur.



8. The *Bangavási*, of the 18th April, says that the *Englishman* has made Mr. Quinton's death an occasion for calculating the advantages and disadvantages of annexing Manipur to British territory. This is quite of a piece with the character of those who make money their sole aim in life, or the *Englishman* could not have dwelt on the fertility of the Manipur soil, on the prospects of civilisation in Manipur, &c., while jackals and vultures were yet preying on the dead body of the late Mr. Quinton.

BANGAVASI,  
April 18th, 1891.

The *Englishman* and the Manipur affair.

9. The *Dainik-o-Samachar Chandrika*, of the 19th April, says that those of the English party who have fled from Manipur to Kujam agree in saying that it is the English who first attacked the palace of the *Yuvaraj* with a view to arrest him and massacred the ladies and infants of his house, and that it is this which made the *Yuvaraj* so furious. When Government so readily gives credence to the other statements of these men, it should not in common fairness disbelieve this statement of theirs. There is not a shadow of doubt that Mr. Quinton and the other English officers were the aggressors in this case, and that it is owing to them that the palace of the *Yuvaraj* was attacked, and the ladies and infants of his house were massacred. If driven mad by such diabolical conduct the *Yuvaraj* killed Mr. Quinton and others, the blame of the massacre cannot be laid entirely at his door. Men belonging to the English party themselves say that Mr. Quinton and others were not killed by the Commander-in-Chief in cold blood and in chains, but were killed in a fit of passion in the course of an angry altercation. It is possible that that altercation arose out of the massacre of the women and infants. It is probable that Mr. Quinton and others, calculating on their own strength, did not try to soothe the *Yuvaraj* and gave him cause for further exasperation. It is perhaps this folly that has cost them their lives. The statement of Raja Kulachandra that the English first perpetrated many cruelties and committed much oppression favours this view of the massacre. Again, no one can be sure that the English did not lay the hand of sacrilege on any temple. A rumour is afloat in Sylhet that the English slaughtered cows in Manipur. The writer does not believe this rumour. But he cannot at the same time believe that the English were guilty of no sacrilege whatever in Manipur.

DAINIK-O-SAMACHAR  
CHANDRIKA,  
April 19th, 1891.

The Manipur question.

It is the writer's belief that Lord Lansdowne is responsible for the attack on the palace of the *Yuvaraj*. His Lordship is not fit to be the ruler of this Empire, and the sooner he retires the better for the country.

10. Referring to the rumour that the first thing that will be done after the occupation of Manipur will be the trial of the murderers of Mr. Quinton and his party, the same paper says that one shudders to think what will follow the trial in Manipur.

DAINIK-O-SAMACHAR  
CHANDRIKA,  
April 19th, 1891.

The murderers of Mr. Quinton.

11. The *Bengal Exchange Gazette*, of the 22nd April, says that the Anglo-Indian press lay the whole blame for the murder of Mr. Quinton and his party at the door of the *Yuvaraj*, whom they characterise as a murderer and a wicked man. And the Editor of the *Englishman* newspaper will find no rest so long as he does not see the *Yuvaraj* hanged.

BENGAL EXCHANGE  
GAZETTE,  
April 22nd, 1891.

The Manipur murders.

There can be no doubt that the *Yuvaraj* is guilty. But this tragedy would not have occurred if Mr. Quinton had not ordered his arrest, if his palace had not been attacked, and if oppression had not been committed upon the members of his family. It is therefore clear that Mr. Quinton, or rather the Government of India whose order Mr. Quinton carried out, is really responsible for the Manipur murders.

12. The *Dainik-o-Samachar Chandrika*, of the 23rd April, says that the English Government is making preparations for war against Manipur on a vast scale. Manipur will now be devastated by British cannon, hecatombs of human victims will be offered, and hills and rivers will be dyed red with blood. Hundreds of Hindus will be killed on both sides. What a sad thing! Why did such a disaster take place in Manipur!

DAINIK-O-SAMACHAR  
CHANDRIKA,  
April 23rd, 1891.

The war against Manipur.



## II.—HOME ADMINISTRATION.

## (a)—Police.

SABACHAR,  
April 15th, 1891.

13. The *Sabachar*, of the 15th April, referring to the refusal of the Calcutta Police to allow the annual *Chaitra Sankranti* procession, on the alleged ground that the promoters intended to exhibit a caricature in connection with the Age of Consent Act, says that the police should have granted a pass excluding the Age of Consent caricature from the programme. By its refusal the Calcutta Police has shown its weakness.

DAINIK-O-SAMACHAR  
CHANDRIKA,  
April 21st, 1891.

14. The *Dainik-o-Samachar Chandrika*, of the 21st April, says that there is nothing to object to in the sending of detectives to Hurdwar if detectives have been sent only to watch the movements of robbers, &c. But if they have been sent from a fear of the discussion of the Age of Consent Act at the fair, it will be clear proof that the English officials have now become great cowards.

## (b)—Working of the Courts.

HITAKARI,  
April 12th, 1891.

15. The *Hitakari*, of the 12th April, says that the low pecuniary limit of the Munsif's jurisdiction is a source of great public inconvenience. As the present Munsifs are all men of education and ability, Government should raise their jurisdiction from Rs. 1,000 to Rs. 2,000. The District Judge of Nuddea has very properly recommended the raising of the Munsif's jurisdiction to Rs. 2,000, and the bestowal upon him of power to deal with probates of wills and certificates of succession up to Rs. 1,000.

ULUBERIA DARPAN,  
April 13th, 1891.

16. The *Uluberia Darpan*, of the 13th April, says that work in the Amta Munsifi is so heavy that the able Munsif, Babu Hemchandra Mitra, cannot get through it. If an additional Munsif is not sanctioned for some time, the public will suffer much inconvenience. An additional Munsif, with orders to work some time at Amta and some time at Uluberia, should be permanently sanctioned for the sub-division.

BURDWAN SANJIVANI,  
Feb. 14th, 1891.

17. A correspondent of the *Burdwan Sanjivani*, of the 14th April, complains of the conduct of the peons of the Raneegeunge munsifi. They serve summonses, notices, &c., from their own homes. They can do anything for money. Many people living within the munsifi jurisdiction have been heard to complain of their misdeeds. The correspondent himself has seen a peon serve a warrant of arrest in an *ex-parte* case without serving in the first instance, as provided by law, a notice calling upon the respondent to show cause why a warrant of arrest should not be issued.

HINDU RANJIKÁ,  
April 15th, 1891.

18. The *Hindu Ranjika*, of the 15th April, has heard that the present Honorary Magistrates of Rajshahye are in the habit of browbeating and even abusing witnesses and accused persons. This is greatly to be regretted, if true. Such conduct on the part of European Magistrates would certainly have been made a subject of complaint and agitation, and it is very wrong to pass it over because the Magistrates concerned are natives. The writer has also heard that a prisoner was the other day acquitted upon a judgment which was not signed by all the Magistrates who tried the case. This was a serious matter indeed.

## (d)—Education.

HITAKARI,  
April 12th, 1891.

19. A correspondent of the *Hitakari*, of the 12th April, says that the teacher of the pathsala in Udibari within the jurisdiction of the Kushtea Municipality in the Nuddea district having this year passed a candidate in the primary examination who has stood first in the Kushtea sub-division, was entitled to a reward of Rs. 30. But he received a money-order for Rs. 22 only from the Sub-Inspector of Schools, Nuddea. He wrote to the



Sub-Inspector by post, enquiring the reason of this deduction of Rs. 8, but has received no reply.

The correspondent must here also draw the attention of the authorities to the Sub-Inspector's practice of inspecting schools from one place where he himself stays and orders the school authorities to bring over their boys, thus causing great trouble to the latter. Does not the Sub-Inspector draw the full amount of his travelling allowance?

20. The *Bengal Exchange Gazette*, of the 23rd April, says that Mr. R. C. Dutt's *Indian History in Bengali* was rejected by the Central Text-book Committee on the ground of its containing statements offensive to the Hindus, such as that the ancient Hindus ate beef and worshiped no gods. But Mr. Wheeler's *Indian History*, which has been fixed as a text-book in history for the Entrance Examination, contains very much more objectionable matter. Mr. Wheeler has abused the ancient Hindus and even the ancient *rishis*. He also says that the Hindus have been born slaves and will die slaves. There are many Hindus in the Syndicate, and the Vice-Chancellor himself is a Hindu who has great respect for Hinduism. The writer cannot understand how, under these circumstances, such a book as Mr. Wheeler's *Indian History* has been appointed to be read by Hindu candidates. The writer is credibly informed that the Syndicate has ordered Mr. Wheeler's history to be read, omitting the portion which treats of the Hindu religion. But why not reject the book altogether?

BENGAL EXCHANGE  
GAZETTE,  
April 23rd, 1891.

(e)—*Local Self-Government and Municipal Administration.*

21. The *Pratikar*, of the 10th April, says that the proposal to abolish the posts of overseer and clerk in the Local Boards in the Moorshedabad district, thereby compelling the Honorary Chairmen and Vice-Chairmen of those Boards to perform the duties of those offices, will involve great injustice to the latter, who offer their services gratis to the public. Considering the importance of the question, the District Magistrate very prudently left matters unaltered in the case of the Sudder Local Board, but he amalgamated the two posts in the case of the other Local Boards. Some poor men have thus without any fault of theirs been deprived of their livelihood. And Government will now probably establish an equilibrium by increasing elsewhere the salaries of some highly paid officers.

PRATIKAR,  
April 10th, 1891.

22. A correspondent of the *Burdwan Sanjivani*, of the 14th April, complains that washermen and cartmen now foul the water of the Baradihi tank to the north of Raneegunge, the former by washing clothes and the latter by washing cattle. The tank is used by the people of many neighbouring places. The Chairman of the Raneegunge Municipality is requested to look to the matter.

BURDWAN SANJIVANI,  
April 14th, 1891.

23. The Midnapore correspondent of the *Banganivasi*, of the 17th April, says that the municipal authorities of the place are very indifferent in the matter of removing public grievances. They ought to go round the town at least once a week. The Chairman ought to look more carefully into the working of the charitable dispensary which has now come under municipal control. It is also said that the accounts of the Municipal office are in a very confused state.

BANGANIVASI,  
April 10th, 1891.

(g)—*Railways and communications including canals and irrigation.*

24. The *Sanjivani*, of the 18th April, is glad to learn that Mr. Lyon, Under-Secretary to the Government of Bengal, has contradicted the report published in the *Amrita Bazar Patrika* and thence copied by the *Bengulee*, that a native lady was insulted by some European soldiers at the Dum-Dum station. This action of Sir Charles Elliott in ordering an enquiry into the matter and contradicting the report on its appearing to have been a false one will have a very wholesome effect on the press. It is hoped the Bengal Government will stick to this policy of contradicting false reports in the press. This is the first action of Government of the kind in Bengal.

SANJIVANI,  
April 18th, 1891



(h)—General.

BANGANIVASI  
April 17th, 1891.

25. Referring to Parliament's opium resolution, the *Banganivási*, of the 17th April, observes as follows:—

Government is perplexed, and it is quite natural that a commercial Government and the excise revenue should feel itself in a fix when its revenues are threatened. It is really astonishing that a Government, which is so full of sympathy with suffering humanity, and which is so very officious in alleviating the miseries of its subjects, should yet be so fond of money. It trades in opium for money and grants licenses for the manufacture of that drug, although the intoxicant is doing immense mischief to India and China. If money be the only thing the Government worships in this world, why does it boast of its humanity? It is clear that its profession of humanity is a perfectly false profession, and it was only the other day that in the name of humanity it dealt a blow to the religion of the Indians.

It may be argued that a proscription of opium will seriously affect the revenue and will thereby make the administration of the country extremely difficult. But that is no reason why Government should ruin its subjects.

It is true there will be a large loss of revenue, but abolition of the home charges, discontinuance of the hill exodus, and payment of pensions in England in Indian money will make administration with the reduced revenue quite feasible. The savings which will be thus made will more than recoup the loss which will be caused by the abandonment of opium.

Government's love of gold has filled India with drunkards and beggars, and is ruining the Chinese Empire. The Press and the Christian Missionaries have repeatedly pointed this out to the authorities, and there was a great agitation too in England in this connection; and that induced the Government for very shame to abolish the outstills during the Lieutenant-Governorship of Sir Stuart Bayley. But blinded by the charm of money, which makes it dead to all sense of shame, Government is again devising means for ruining its subjects. If Government has pity for its subjects, and if it understands the relation between India and England, it ought not to ruin its Indian subjects for the sake of money.

SANJIVANI,  
April 18th, 1891.

26. The *Sanjivani*, of the 18th April, says that Sir Charles Elliott has ordered the re-opening of outstills within the Khatra, Raipur and Simlapal thanas in the Bankura district, and within the Gopiballavpore, Beenpore, and Jhargan thanas in the Midnapore district, because the abolition of outstills had caused a great falling off in the sale of liquor, owing to the people of those places taking to the use of toddy instead of to the use of the high priced liquor of the sudder stills. Thus outstills are going to be re-opened while people have been expecting their total abolition. At whose advice Sir Charles Elliott has adopted this evil course is not known. Everybody hates the earning of money by the sale of poison, but the Government does not. Will Sir Charles win the curses of the people by reversing the noble policy of Sir Stuart Bayley?

SANJIVANI.

27. Referring to the Opium Resolution recently passed in Parliament, the same paper says it cannot sympathise with Government in its present calamity, which threatens to tell seriously on its revenues. It is rather glad to see the defeat of a wrong cause.

Parliament's Resolution has alarmed Government, and it is quite at a loss as to how to make up the threatened loss of seven or eight crores of revenue.

But it should be remembered that opium has come to be most extensively used among the Rajputs, and that it is ruining that warlike people, not to say that it is also working the ruin of China. A disciple of Christ betrayed him to his enemies for a reward of thirty rupees, and here the English Government is working the ruin of a most warlike class of its subjects for an annual income of seven or eight crores of rupees.

There must be expiration some time or other for every sin, but it was not expected that the British Government would have to expiate so soon for its sin in this matter. But nothing is impossible in God's kingdom, and especially in



India where God's hand is so clearly visible. The Almighty is making the impossible possible because He will not utterly ruin the people of India.

But it may be asked, how is Government's loss of seven or eight crores of rupees to be made up? The writer sees the helping hand of God in this too. Luxurious living among the officials has reached its climax. From the Viceroy down to the most insignificant Civilian, all the officials draw fat salaries, and those salaries should be reduced; the military expenditure and the home charges should also be curtailed; and thus should the loss on the head of opium be made up.

28. The *Dacca Prakash*, of the 19th April, is sorry that the Bengal Government has ordered the revival of the outstill system in certain places in the Bankoora and Midnapore districts. It is said that this is but the prelude to revival on an extensive scale. The Governments of India and Bengal must have foreseen that there would be a fall of revenue on account of the abolition of the outstill system, and they should not, therefore, revive that system on the ground of loss of revenue. If revival is needed only at the places mentioned above, Government should tell this clearly to the public.

DACCA PRAKASH,  
April 19th, 1891.

29. The *Gramvasi*, of the 20th April, is greatly alarmed to see that the Bengal Government has ordered the revival of the outstill system in certain places in the Bankoora and Midnapore districts. Sir Steuart Bayley had resolved to gradually abolish that system from the whole of the province, and a departure from his policy within the short period which has elapsed since his retirement from this country and before that policy has had a fair trial can hardly be in consonance with sound reason. The alleged reason for the revival of the outstill system in the above places is that those places lie on the borders of the Tributary States, and that no proper excise supervision can therefore be exercised there. But if this reason is good for anything, it must apply with equal force to thanas adjoining those places which may smuggle liquor from those places, and thus there will be no control over smuggling in any place. What then is the good of keeping an Excise Commissioner on a high salary?

GRAMVASI,  
April 20th, 1891.

The real reason why Government is going to revive the outstill system is that it regrets the loss of revenue which has been caused by its abolition. Does not Sir Charles Elliott realise the force of the principle enunciated by the wise Sir Steuart Bayley that Government should look more to the protection of public morality than to revenue? It is to be feared that the system will gradually be revived throughout the presidency. Sir Charles Elliott is earnestly entreated not to re-open this flood-gate of sin.

### III.—LEGISLATIVE.

30. The *Ahmadi*, of the 13th April, says that the interpretation put upon the Queen's Proclamation by his Excellency the Viceroy has frightened the Indians. This is the first time the people of India have come to understand British statecraft, although other peoples have known it long since.

AHMADI,  
April 13th, 1891.

It is now absolutely necessary that an agitation should be set on foot for getting an interpretation of the Proclamation from Her Majesty herself. If this is not done now, there is no knowing to what straits the religions and religious practices of the Indians will be gradually reduced.

31. The *Dainik-o-Samachar Chandrika*, of the 20th April, says that the second great achievement of Mr. Cotton is the preparation of a Bill containing stringent provisions to regulate the licensing and hiring of hackney carriages and palanquins.

DAINIK-O-SAMACHAR  
CHANDRIKA,  
April 20th, 1891.

32. It appears clear to the *Dainik-o-Samachar Chandrika*, of the 23rd April, from Mr. Cotton's own statement in the Bengal Council that the Hackney Carriages Bill is, like every other measure conducive to comfort and convenience in the town, intended for Englishmen and Englishwomen alone. The condition of hackney carriages of all classes will be improved, and stringent regulations will be made for regulating the business of their owners. This part of the Bill will be most objected to. The owners of hackney carriages have even now to suffer much trouble at the hands of the Municipality, the Police, and the Society

DAINIK-O-SAMACHAR  
CHANDRIKA,  
April 23rd, 1891.



for the Prevention of Cruelty to Animals, and their troubles will greatly increase under the proposed law. There can be no doubt that the Municipality will look to its register of hackney carriages and the Government to its fines register as a source of income. And who shall say, after this, that the Bill will not increase oppression?

SAHACHAR,  
April 15th, 1891.

32. The *Sahachar*, of the 15th April, recommends Sir John Edgar as the fit man for the Chief Commissionership of Assam.

SAHACHAR.

33. The same paper says that the British Parliament has in many instances shown to the world and especially to English philanthropists and the opium revenue. weak, dumb, and helpless India that it will do evil where it can, though it may not be able to do good. It has, at the representation of false English philanthropists, brought about the abolition of the salt manufacture in India and the repeal of the cotton duties. And now a band of English philanthropists has appeared on the scene who shudder at the sight of demoralisation of China by the use of Indian opium. But the philanthropists of England felt neither pain nor sorrow when England annexed a part of China, when Russia swallowed the whole of Northern Asia, and when France took possession of Tonquin. O ye gentlemen! thousands of men and women are ruining themselves near your own homes by drinking wine, and cases are always coming to the notice of your Magistrates and charitable societies of parents addicted to drink not maintaining their children. There are amongst yourselves many cases of foeticide and infanticide, and many of your own countrymen sell their young daughters to prostitutes for two bottles of wine. And why do you make no effort, under these circumstances, and in the name of Christianity, to prohibit the sale of liquor in your own country? O gentlemen! you possess unlimited power, and you can do anything you like in this country. So speak plainly and do not take the name of religion. The fact is, the name of religion is being used in this case in order to secure for some English planters the right which is now enjoyed by Government of granting licenses for opium cultivation.

The ignorance of India shown by these pseudo-philanthropists of England is matchless of its kind. Government will give up a revenue of six crores of rupees. But how will the loss be made up. Will the hypocrites answer this question? Will taxes be realised from the people at the point of the bayonet? It is to be hoped that Government will not agree to such an insane proposal. Parliament has not up to this time removed a single real grievance of the Indians, and now it wants to give the Indians what they do not want. The Indians do not want this favour. The Government of India appears to be gradually becoming something like child's play. Everybody wants to do with this country what he takes it into his head to do. Government will probably admit after this that India ought to have representative Government.

BENGAL EXCHANGE  
GAZETTE,  
April 17th, 1891.

34. The *Bengal Exchange Gazette*, of the 17th April, says that the demolition of the temple of Ramji at Benares has made all Benares uneasy and has pained all real Hindus.

The Benares temple case. The demolition of a temple is as painful to a Hindu as is the demolition of a church to a Christian or of a mosque to a Mussulman. The Hindu religion will not exist any longer in consequence of English oppression. The writer is astonished at the hostility of the English to the Hindu religion. Do not English statesmen know that peace cannot be maintained in the country if the Government assumes a hostile attitude towards any religion which is followed in it? Are the English resolved to destroy the peace of the country? The memory of Lord Lansdowne's administration will never be effaced from the minds of Hindus.

SAMAY,  
April 17th, 1891.

35. The *Samay*, of the 17th April, says that there are both gods and demons among the English people. If England had been the home of only the selfish Conservatives, India would have been by this time converted into a desert. But there is in England also the philanthropic Liberal party who are the delight of the Indians. The Liberal party has conferred many benefits upon the Indians, and they are still adding to those benefits. Sir Joseph Pease has carried in Parliament a resolution to the effect that the cultivation of opium, except for medicinal



purposes, should be prohibited in India. It is not proper for a civilised Government to sell poison for the sake of revenue. Opium is not sold in England except for medicinal purposes. Why should it be otherwise in India?

"The English are civilised and we are uncivilised."

36. The *Bangavasi*, of the 18th April, has the following article headed "The English are civilised and we are uncivilised":—

BANGAVASI  
April 18th, 1891.

The English are civilised. The proof is easy, for the English are our sovereigns. Many people will feel disgraced if their rulers are called barbarous and uncivilised; therefore the English are civilised. We can on no account say that the English are uncivilised. Rather than admit either of the two things, that we lie in this respect or have not the courage to speak out the truth, it is better to say that the English are civilised. Therefore the English are civilised. Another proof of the English being civilised is that they always call themselves civilised, and it is a well-known fact that no one can describe a person better than the person himself. Yes, the English are civilised, for they hold meetings for everything; they hold meetings for distributing charity, they hold meetings for the purpose of ruling, they hold meetings for making laws, they hold meetings for praying to God, they carry on their trades by means of meetings. Yes, the English are civilised, because, like other civilised peoples like the Germans, they advocate the *protection* policy in their own case, while in the case of others they are for the *free-trade* policy, and this is a principal sign of civilisation. Besides, the English have become very anxious to civilise us, as is proved by the action of Government in passing the Age of Consent Act; and it is well known that every class of people, drunkards, lewd men, &c., are anxious to increase their number by fresh additions. That the English are so eager and so anxious to civilise us is because they are themselves civilised. Their eagerness and fierceness in this respect are such that they may well be called "rampant civilised" or the "civilised-tigers."

It is far easier to prove that we ourselves are uncivilised. The first proof is Plassey and the last Manipur, and between these two lie innumerable proofs, namely, forts, cannon, the jail, the police, the criminal courts, and so forth. To call ourselves civilised would be to place ourselves on the level of Englishmen, and that will be insolence indeed, and therefore we must be uncivilised. Once the Indians were civilised, and it is impossible that they should still be civilised; therefore they must be uncivilised. The English are fair and we are dark, the English are rulers and we are subjects, the English are strong and we are weak, the English are civilised, and therefore we must needs be uncivilised. And then the English being civilised-tigers, they must have field for the exercise of their civilising propensities. The aborigines of America found English civilisation too much for them and died. The mixed races then found the momentum of English civilisation too heavy for them and they shook off the burden of subjection, and so forth. We therefore have necessarily to find room for the exercise of the civilising propensities of the English, and therefore we are uncivilised. And then we find religion and feel religious scruples in everything, and such scruples, leading to cowardice in every matter, are a sign of a grossly uncivilised state.

We shall fare much better if we thoroughly grasp the fact that the English are civilised and we are uncivilised. As the English, who are civilised, sell justice, we, who are uncivilised, ought to purchase it. The moment we understand this difference between the English and ourselves, we will cease to complain of the rigorousness of the Stamp Act, of the cost of taking copies of court documents, or of the enormity of the fees of attorneys and advocates. We have only to grasp this fact, and we will not talk fruitlessly as we do now. And as soon as we come to see clearly that the English are continually increasing our burden of taxation because they are civilised, and that we, uncivilised people, must of necessity pay the taxes they impose, as soon as we come to see this clearly, we will not complain of the injustice of the income-tax and the salt tax, of the misappropriation of the Imperial license-tax, of the injustice of imposing an educational tax, of the embezzlement of public money by the officers of the Public Works Department, and so on. The English are civilised, and they therefore draw fat salaries for doing light work,



and we are uncivilised and have therefore to work hard on poor salaries. The English being civilised never make mistakes, and we being uncivilised are making mistakes from beginning to end. The English are civilised, and are therefore always wounding us either with whip, or bayonet, or by speech or writing, and we being uncivilised have no alternative but to brook it. The sooner we get into this style or habit of thinking the better for the English and for ourselves too.

A full knowledge of the fact that the English are civilised and we are uncivilised will give us peace, not only in matters public, but also in our social and family matters. For example, the Englishman being civilised cannot digest food given him by his father, considers it a sin to support his relatives, and finds great delight in taking his cousin for wife. It is again the civilisation of the Englishman which makes him give freedom to his wife, full indulgence to his daughters, and full license to his sons in the matter of eating and drinking. But we, uncivilised as we are, live brothers and sisters together under the control of, and depending for support on, the father, support our relatives, abstain from marrying any agnatic relation, see that our females never take to independent ways, and teach our sons *Brahmacharyya* and our daughters their household duties.

As soon as we understand this difference between the English and ourselves, we will cease to expect from the English things which it is impossible to expect from them, while at the same time we will not foolishly aspire to imitate them. Wherefore ye fathers and brothers, you are entreated never to agitate when any political difficulty arises, or to attempt reform in case of, any social difficulty, but to shut your eyes and think in your minds of this difference between Englishmen and yourselves, for you will then see that you have acquired a divine sight and that there is peace in your soul.

BANGAVASI,  
April 18th, 1891.

37. The same paper says that a meeting was to have been held in the Town Hall on the 25th April for the purpose of protesting against the Age of Consent Act. But it has been proposed to postpone it in consideration of Government's present difficulties, because it is not thought advisable to embarrass it in such a time of danger. But if the Government had felt similar sympathy with its subjects, it would not certainly have wounded the feelings of its Hindu and Mahomedan subjects by passing the Age of Consent Act.

SANJIVANI,  
April 18th, 1891.

38. The *Sanjivani*, of the 18th April, has the following:—

The coolie question. Year after year is rolling away, but the miseries of the coolie know no alleviation. Kidnapping by the coolie-recruiter is as prevalent now as it was two years ago. And it is all the more deplorable that such a state of things should be allowed to prevail in India, while the benevolent English Government is sending out fleets to put down a practice equally corrupt which prevails in Africa. During the administration of Sir Steuart Bayley an attempt was made to put down this practice in Bengal, and it was expected that the Indian Emigration Act would be amended. But the objections made by the late Mr. Quinton to its amendment dissuaded Government from taking up this question this year. Mr. Edgar knows well the condition of the coolies, and a kind-hearted and upright man like him may be expected to do a great deal for its improvement.

A lad named Felaram Dutt, aged about fourteen, an inhabitant of village Puchra, within the jurisdiction of the Assensole thana, in the Burdwan district, was kidnapped by coolie-recruiters and deceitfully sent to a tea-garden in Assam. He is now serving as a mohurrir in the Okariben tea-garden in Assam. The mother of the boy submitted a petition to the Joint-Magistrate of Ranigunge. And although the Joint-Magistrate, Mr. Geake, wrote to the Deputy Commissioner of Lakhimpore on the 7th March last to send the boy back to Ranigunge for examination, the lad is still detained in the above tea-garden as appears from a letter he has written to a friend of his.

The English Government possesses unlimited powers, and where it wills even the impossible becomes possible. But it has not checked kidnapping. Is Government's indifference in this matter due to the fact of English Companies being employed as recruiters and officials owning shares in the tea-concerns?



39. The *Dainik-o-Samachar Chandrika*, of the 19th April, says that the

The riots at Tarkesvar and Benares.

Serampore Missionaries, Messrs. Summers and Edwards, did wrong in speaking contemptuously of the god of gods Siva, and in speaking contemptuously of *sannyas* in the midst of the vast and excited assembly that was gathered at Tarkesvar on the occasion of the last Chaitra *Sankranti*. They are mostly ignorant men who adopt *sannyas* on this occasion. The majority of them are inoffensive people whom fasts and religious devotion render quiet and gentle.

But even Bengalis are driven mad if their religion is attacked. It is true that the missionaries were roughly handled by some of the *Sannyasis*. But it was they that committed the first wrong act, and when taken to task for it, sought the assistance of the police. The matter was wired to the Sub-divisional Officer of Serampore, who proceeded to the spot in person. Policemen and troops were sent. The Magistrate perhaps wired to Government that a rebellion had broken out at Tarkesvar and military music was struck up.

But the offending *Sannyasis* had in the meanwhile made their escape. The police arrested all the innocent *Sannyasis* and locked them up in *hajut*. These men had come from very distant places for the sake of religion. Their trial will take place on the 24th April next. One trembles to think what may befall these unfortunate and helpless men. The Magistrate of Hooghly, the Commissioner of Burdwan, and the Lieutenant-Governor are requested to attend to the matter.

Again, from the account of the riot at Benares, published by the Anglo-Indians, it would seem that the officials there apprehended a mutiny like that of 1857. Everyone seems to have been extremely glad at the arrival of an opportunity of showing his prowess. The Magistrate sat up all night in the Town Hall. The volunteers showed the utmost enthusiasm. Five hundred Hindus were arrested and shut up in the large jail. The police force fired on the people, and it is said that three coolies of the water-works were killed.

The matter was wired to the Lieutenant Governor. The Viceroy too must have been informed of it.

Who will now decide why this serious disturbance took place? The Hindus of Benares protested strongly against the proposed demolition of the temple of Ramji. Why was no heed paid to their representations?

Whether the English know it or not, it is a fact that the lamblike Hindu becomes as bold as the lion when his religion is threatened. Lord Lansdowne does not understand this, but Sir Auckland Colvin and Sir Charles Elliott know it. It is hoped that the Lieutenant-Governors of Bengal and the North-Western Provinces will enquire why disturbances have taken place at the same time at Benares and Tarkesvar and provide remedies for the evil.

40. The *Dainik-o-Samachar Chandrika*, of the 20th April, says that it is

Englishmen and Indian society.

clear from the demoniacal conduct of which two members of the British Parliament were recently guilty, that neither boy nor girl is safe against attack by educated and respectable Englishmen. But those whose own society is so corrupt have set about reforming Indian society. Why, after this, does not India sink into the depths of the sea!

41. The *Dacca Gazette*, of the 20th April, says that it is rumoured that

Sir John Edgar and the Chief Commissionership of Assam.

Sir John Edgar will be appointed to the vacant Chief Commissionership of Assam. A statesman like Sir John is much wanted in Assam at a difficult time like the present.

42. The *Bengal Exchange Gazette*, of the 21st April, says that it was a very

The riot at Tarkeswar.

rash act on the part of the Missionaries their abuse of the presiding divinity of Tarkeswar in the presence of thousands of the god's votaries, and it is no wonder that they were roughly handled by the latter. Such insult as was offered on the occasion by the Missionaries would have been too much for the patience of even the truest Christian who is taught to turn his left cheek when he is smitten on his right.

43. The same paper says that the officials now seem to be animated by a

The riot at Benares.

desire to wound the religious feelings of the Hindus. Since the demolition of the Durbhanga temple, the officials have felt no hesitation in wounding the religious feelings of the Hindus in many places. After Sir Stuart Bayley's Resolution on the Durbhanga

DAINIK-O-SAMACHAR  
CHANDRIKA,  
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CHANDRIKA,  
April 20th, 1891.

DACCA GAZETTE,  
April 20th, 1891.

BENGAL EXCHANGE  
GAZETTE,  
April 21st, 1891.

BENGAL EXCHANGE  
GAZETTE.



temple case, the writer thought that he would not have to hear again of the demolition of temples. But a year has scarcely elapsed since that event when the officials are trying to pull down the temple of Ramji in the holy city of Benares.

Now, who is responsible for the riot that has taken place at Benares? The Hindus prayed to the Magistrate-Chairman of the Benares Municipality to put off the demolition of the temple till the decision of Government on that subject was known. But this reasonable prayer was not granted, and the Hindus saw that their religion was in danger. The Hindu values his religion more than his life. The Hindu does not enjoy much happiness in this world, and he therefore devotes his attention to the next. But the officials will not see this. Disturbances like these, owing to attacks on religion, are frequently taking place, and yet the officials will not hesitate to interfere with the Hindu religion.

DAINIK-O-SAMACHAR  
CHANDRIKA.  
April 21st, 1891.

44. The *Dainik-o-Samachar Chandrika*, of the 21st April, says that it is clear that the municipal authorities are the chief offenders in connection with the recent riot at Benares, and that the Lieutenant-Governor and his officials are their accomplices in the offence committed by them. The officials do not hesitate to lay sacrilegious hands on idols. Idols are now regarded by them as nothing better than stocks and stones. Demolition of temples has now become a pastime of the officials everywhere. One day a temple is being pulled down for the construction of a road, another day a temple is being pulled down for the construction of water-works, and yet another day a temple is pulled down for more space for a court-house. When objection was made to the demolition of a temple which lay in the way of the Central Road in Calcutta, the *Indian Daily News* said that it was mere sentiment and no heed should be paid to it. Englishmen can see no difference between the demolition of a temple and the demolition of a church, and it is because they can see no difference between the two things that the riot at Benares has occurred. The English Commissioners of the Benares Municipality supported the proposal of the Chief Engineer for the construction of water-works on the site occupied by the temple of Ramji. The proposal was, no doubt, strongly opposed by many of the Hindu Commissioners. But men like Sivaprasad and Sitaram support every proposal which is made by Englishmen. And as the English officials now pay no heed to objections made by Hindus on religious grounds, no good came of the Hindu protest.

Why the temple was demolished and why no heed was paid to the protest of some of the Hindu Commissioners of the municipality are questions which require answers. It should be ascertained who is responsible for this riot. Lord Lansdowne may not understand that Hindu temples ought not to be demolished, and the Hindu religion ought not to be interfered with, but Sir Auckland Colvin is an old Civilian well acquainted with the feelings of the people, and he may be expected to do justice.

DAINIK-O-SAMACHAR  
CHANDRIKA,

45. The same paper, of the 23rd April, says that if the allegation is true that the Chairman of the Benares Municipality turned a deaf ear to the protest of the Hindus up to the day of the riot, he must be held to have been the cause of the disturbance. The Magistrate, the Commissioner, and the Lieutenant-Governor are also responsible for the disturbance, inasmuch as they took no steps to prevent the demolition of the temple even when the Hindus repeatedly asked them to do so.

Again, if the old Civilian, Sir Auckland Colvin, did not see at the time of ordering, after personal inspection, the construction of water-works on the spot occupied by the temple that that proceeding would wound Hindu feeling, he must be held responsible for the riot, and he must be held still more responsible for it if he saw this and yet disregarded the protests of the Hindus. The resident Engineer did wrong in digging the grounds adjoining the temple and in breaking down the steps of the temple before any definite conclusion had been arrived at on the question of demolition. But if, as the correspondents of the *Indian Mirror* and *Amrita Bazar Patrika* report, the Water-works Engineer really said to the assembled and excited Hindus—"we will pull down the temple to-day and employ all Hindus to work as labourers for its demolition"—he must be held the most guilty man of all concerned in this affair. Why did



not the officials adopt precautions when they saw the attitude of the mob? Why did they not first try to soothe them with gentle words?

The *Pioneer* and the *Morning Post* would lay the whole blame of this affair at the door of the Hindus. The *Morning Post*, which is probably under the impression that native papers stand in the way of its circulation, holds those papers responsible for the riot. The *Pioneer* professes to have noted something unusual about the Hindu community of Allahabad before the riot. The *Pioneer* probably wants to prove a conspiracy—nay, a second mutiny. This is what is called editorial craftiness.

The writer is not anxious to advocate the cause of the Hindus. Not even the *Pioneer* can deny that the municipal officers and the officials are responsible for the riot. The whole country sees that it is their confidence in their own strength and their love of prestige that is leading the present race of officers to the commission of these mischiefs. What is done in Benares cannot be undone. But care should be now taken that there occur no miscarriage of justice. Five hundred persons are reported to have been arrested. By far the majority of these must be innocent. There is already great dissatisfaction in the country, and it should not be increased. What has happened under Lord Lansdowne did not happen for a long time past.

#### URIYA PAPERS.

46. The *Samvādvāhikā*, of the 26th March, is glad to find the Age of Consent Bill passed into law, and blesses His Excellency the Viceroy for having enacted a humane statute. It would have preferred 14 as the limit of age in the place of 12.

SAMVADVAHIKA,  
March 26th, 1891.

47. The *Utkaldīpikā*, of the 4th April, is of the same opinion. It discourages those who want to carry the agitation to England.

UTKALDIPIKA,  
April 4th, 1891.

48. In adverting to the resolution of the Director of Public Instruction, Bengal, on the subject of the late school-book controversy in Orissa, the *Utkaldīpikā*, of the 28th March, points out that the report of the Inspector of Schools, Western Circle, is silent on the point of *benami* authorship, which is doing a great deal of mischief in the shape of advancing the interests of pseudo authors to the detriment of the interests of their antagonists. It further remarks that the increase in the number of Orissa Agents to the Calcutta School-book Society will not produce the desired effect, unless it is ruled that books belonging to the Educational Inspecting Officers of Orissa must be sold only through that agency. It concludes its argument with the observation that the Director of Public Instruction is bent more on maintaining the prestige of his Department than on redressing real grievances, where such exist in abundance.

UTKALDIPIKA,  
April 28th, 1891.

CHUNDER NATH BOSE,

*Bengali Translator.*

BENGALI TRANSLATOR'S OFFICE,

*The 25th April 1891.*

